

# The Queensland Baptist Forum

The Journal of the Baptist Heritage Queensland

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## 'Women who made a Difference'

Work is progressing steadily on the current project of Baptist Heritage Queensland (BHQ) celebrating the contribution women connected with Baptist churches in Queensland have made to the life and witness of the church and to the community. It was launched at a function on Sept 21, held at Clayfield Baptist Church.

About thirty possible names have been compiled of women who have lived in Queensland and served locally, nationally or overseas. Some of entries have already been published in this newsletter—and another one is included in this issue—while for others considerable material is on hand but needs writing up. For some however, the amount of information is very sparse and for some, there is little more than a name and the fact that the lady concerned made a significant contribution in some way.

So a great deal of assistance is required in researching and writing up the entries. Further names may also be included so recommendations are welcome. There is also a need for a good selection of photographs of the women and their activities to illustrate the book.

With this amount of work to be done, there is no definite target date for the completion of the project but every effort is being made to bring it to a conclusion as quickly as possible during this year, 2008.

## Essay Competition

Baptist Heritage Queensland is conducting an essay competition in conjunction with a course presented at Malyon College on 'Denominational History and Distinctives' to foster interest in Baptist Studies and Heritage. Submissions will also be accepted from non-students! The prize is \$100 and a year's complimentary membership in Baptist Heritage Queensland (the Baptist Historical Society of Queensland).

The topic is: *In light of your awareness of the historical development of Baptist distinctives and current circumstances, what does it mean to be a Baptist in Queensland today?* The length is 5000 words and it is due by 15 May 2008. (The judges reserve the right not to award the prize if there are too few submissions meeting the conditions and/or if it is considered that no essay merits the awarding of the prize.)

The first competition was held in 2006 and the winner was Darren Clark. For more information, please contact BHQ.

<p><b>Baptist Heritage Queensland</b> <i>The Baptist Historical Society of Queensland</i> (est. 1984)</p> <p><b>Membership (2008)</b> Individual \$10 p.a. Family \$15 p.a. Corporate \$20 p.a.</p> <p><i>Qld Baptist Forum</i> 3 issues p.a. Free to Members Others \$2 each posted</p> <p><b>President:</b> Mr Eric W. Kopittke 98 Yallambee Rd., Jindalee 4074 Phone 3376 4339 kopittke@tpg.com.au</p> <p><b>Secretary:</b> Dr Ken G. Smith, 110 White St, Graceville 4075 Phone 3379 6117 tizzardsmith@hotmail.com</p> <p><a href="http://home.pacific.net.au/~dparker/bhsq.htm">http://home.pacific.net.au/~dparker/bhsq.htm</a></p> <p><b>BWA Baptist Heritage &amp; Identity Commission</b> <a href="http://www.bwa-baptist-heritage.org">www.bwa-baptist-heritage.org</a></p>	<p><b>CONTENTS</b></p> <p><b>Qld Baptist Forum No 69 Apr 2008</b></p> <p>Women who made a Difference p 1</p> <p>BHQ Baptist Essay Competition p 1</p> <p><i>Freda Lane – A Baptist Musician</i></p> <p>By John Lane p 2</p> <p>Baptists in Queensland &amp; the Charismatic Movement Part 5, by David Parker p 4</p>
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## **Freda Lane – A Baptist Musician**

*By her son, John Lane*

*Baptist Heritage Queensland is working on a project to celebrate the contribution of Queensland Baptist Women to the life of the church and the community. Women from many walks of life will be included. Freda Lane, the wife of one of our highly respected ministers who lived and worked in Queensland as well as NSW, is featured here, in a loving tribute by her son, Rev John Lane, currently President of the Baptist Union of Queensland.*



**F**reda Lane was born Freda Emily Gladys Varnes, the fourth child of Herbert Harry Varnes and Fanny Louisa Varnes (nee Hollier), on January 5, 1908, in Guildford, Surrey, in England. When she was five years of age her parents brought their family to Sydney, Australia, where Herbert worked in the building trade for the Sydney Harbour Trust. He was a fine carpenter, and constructed the pulpits for two church buildings in Sydney – North Sydney (now Northside) Baptist Church and Northbridge Baptist Church. A feature of these was the intricate carving of bells and pomegranates around the top of the furnishing, to portray the embroiderings on the high priest's robe of Old Testament days (Exodus 28:31-35).

Freda's older sister Amy became an accomplished pianist and organist. A humorous anecdote concerning Amy was that she became the assistant organist at North Sydney Baptist Church, playing the pipe organ in the days before the bellows were operated by an electric motor. Several boys pumped the bellows mechanically. The organist who usually played the instrument would at times berate these boys, with the outcome that they would deprive him of the necessary power when he required extra volume. However, they liked Miss Amy and she never lacked power for the instrument! Freda also was musically talented, taking piano lessons from an early age, and practising for some two hours every morning and for the same period in the afternoon. From the London College of Music she graduated ALCM in 1927 and LLCM in 1928.

This in itself was a great achievement for Freda, because in 1920 she was involved in a very serious accident with her other older sister Eva, who was fourteen at the time. While going shopping for their mother they were hit by a car driven by a drunken doctor. Freda appeared to be the worst injured, as she was unconscious for several days. However, Eva sustained internal injuries, and lived for only another fifteen years, during which period of time she became very handy in house work and needlework. Freda developed muscular atrophy in her hands as a result of the accident, and was told that she should never play the piano again as it might cause the atrophy to spread in her body. She did not heed this advice, and with God as her Helper overcame this disability, though it was always present to challenge her and to motivate her to new techniques in the use of her hands in playing the instrument.

In 1928 a young man named Samuel Lane began studies for the Baptist ministry at what is now Morning College, in Sydney. He had come from the country near Armidale, N.S.W., and had spent twelve months as a home missionary on probation at Griffith. A fellow student, Frank Varnes (Freda's older brother), took pity on 'the boy from the bush' (as Sam called himself) in his loneliness in the big city and invited him to his home at Crows Nest on Sydney's North Shore. There Sam met Freda. Love blossomed, and they were married at North Sydney Church by Revd Dr E.L. Watson on November 5, 1932. This date was celebrated as Guy Fawkes Day, and Sam would often jest in later years, 'My wife and I were married on Guy Fawkes Day, and it's been fireworks ever since!'

In all the churches where Sam and Freda served in both N.S.W. and Queensland, Freda's musical talents were put to good use, even in the days when children were joining the family. Three instances will suffice: For the Lismore ministry (1934-36) Sam bought a tent, chairs and a folding organ, and travelled around the district conducting evangelistic missions for which Freda provided the music. Sam became pastor at Silkstone Baptist Tabernacle (Queensland) in 1946, where there was a large choir. The anthems rendered by the choir were accompanied by both organ and piano, with Freda often the pianist. Not long into the Nundah ministry (1952-63) a Girls' Brigade Company was formed. Freda played the piano for the

physical exercise segment of the night's activity, leading the girls into their varying routines, playing always from memory.

A story from Silkstone days shows Freda's musical ability in singing as well. Robert Harkness came to Ipswich for a meeting at Central Baptist Church on April 21, 1950. This famous musician was born in Australia, but had lived for many years in the U.S.A., having served as pianist for the evangelistic campaigns of Drs R.A. Torrey and J.W. Chapman at an earlier time. An accomplished composer of music, Harkness "set a verse of Scripture, submitted by a member of the audience, to music in less than two minutes. Mrs Lane sang it as a solo and soon he had the audience singing the melody" (*Tabernacle Tidings*, May 1950, p.7).



Her ability to transpose musical scores was outstanding. She was always in demand as an accompanist. One tenor singer with a good voice had the tendency to wander "off-key" when singing a solo in church services. In order to save him embarrassment, Freda would join him in the different key!

In later years Freda joined no fewer than three choirs: the Brisbane Baptist City Tabernacle Church Choir, the Crusade Choir which sang at Dr Billy Graham's evangelistic meetings in 1959 and 1968, and the Queensland Baptist Women's Union Choir. She also occasionally played the fine pipe organ in the City Tabernacle. Also, at times she gave piano lessons to children at the request of their parents.

During the time of Sam's Presidency of the Baptist Union of Queensland (1961-62), Freda was often invited to speak at ladies' meetings in Baptist Churches, and did so with warm acceptance. At about this time she served a term as President of the Queensland Baptist Women's Union.

Sam and Freda's five children, Eva (born 21/11/1933), Cynthia (28/02/1936), Graham (15/11/1938), John (28/10/1943), and Ken (6/12/1949), are all Christians serving the Lord in various ways, with their families following their example. Freda would rejoice in this, especially to see the musical talent blossoming among her grandchildren.

Freda spent her final years in the Nursing Home in Clifford House, at Woolloowin, Queensland, having suffered a debilitating stroke on January 2, 1985, which sadly robbed her of much of her musical ability. On March 8, 2002, Freda entered the Lord's presence, no doubt with the choirs of heaven pealing their welcome. She had made music for her Saviour, with many blessed as she faithfully used her gift for His glory.

#### Sources:

Baker, Joan. *History of Northside Baptist Church 1896 – 1996*, p. 76.

Lane, John. *Horseman to Herald – The Life and Ministry of the Revd Samuel Lane*, p. 57.

Lane, Samuel. *Treasured Memories of a Wonderful Love*. p. 3.

*Tabernacle Tidings*, The Monthly Organ of the Silkstone Baptist Church, May 1950, p. 7.

Lane, Ken. *History of the Varnes Family from 1852 - 1998*, p. 52.

## **Women who made a Difference**

Celebrating the Contribution of Queensland Baptist Women

## **Baptists in Queensland & the Charismatic Movement**

### **Part 5**

**by David Parker**

*This is the fifth article in a series (see Dec 2004; April 2006, Dec 2006, Aug 2007) on the development and impact of the Neo-Pentecostal or Charismatic movement which influenced Baptists in Queensland strongly from the 1970s. The previous article concluded with discussion on key churches and developments in the early 1980s.*

#### **Tension and Problems across the Denomination**

Many other churches experienced tension and division to greater or lesser degree. In some cases, such as Churchill, building programs and financial obligations complicated the process. In other cases, doctrinal issues were more directly linked to charismatic and Pentecostal practices such as the teaching on the Baptism of the Spirit, the use of tongues, or miraculous healing, and these became the flash points. This was exemplified at Labrador, a plant from Southport, where Rev. L E Bull, pastor since 1982, moved strongly in a charismatic direction with overt teaching on the Spirit baptism, and attracted an influx of a new attendees. However, many of the existing members were not in favour with the result that tension came to the surface during 1985 with a 50/50 split. A new fellowship comprised of the non-charismatic group was formed at nearby Runaway Bay which had a promising beginning but did not survive in the long term.

In many cases it was the new style of worship which caused problems. In some cases the changes in worship were regarded as something superficial because it was merely a matter replacing an old fashioned style (especially in regard to music and formality of leadership, behaviour and dress), with a contemporary and relaxed approach. But often it did involve more fundamental doctrinal and spiritual issues including healing and the use of tongues. The change in structures, including the new role and stance of the 'senior pastor' and the introduction of elders and worship leaders, were also factors which led to problems. Sometimes this was merely because it involved a change from a familiar pattern, but in other cases it seemed to be a change from the well established Baptist doctrine of the church; in yet other cases, it was seen as marginalisation of older members and a push for a new authoritative role for pastors which later developed in a few places into the new doctrine of apostolic leadership.

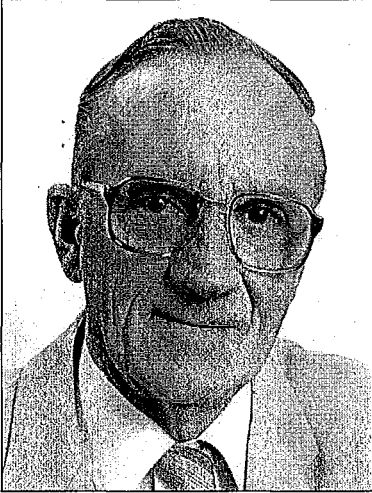
It was inevitable that deep-rooted and widespread changes like these caused difficulties across the denomination, which added to the feeling of unsettlement caused by the many other changes which were taking place around the same time. Union leaders were soon reporting on the extent of the difficulties. In 1982, for example, John Tanner had warned of duplicity and opposition, and the next year John Llewellyn, speaking as President, wondered if Baptists were frightened to raise the subject of the Spirit 'lest people become suspicious of us'. At the same time Acting General Superintendent, Noel Charles, welcomed growth, especially in places where there had been none for years, but reported that the appearance of the new people and new structures had brought hurtful conflict and casualties.

When the new General Superintendent, Brian Jenkins surveyed the result of the strong growth in the middle of the decade, he saw decline and division, and the need for reconciliation as churches struggled with the new theology and new forms of worship. While the innovations were good, they did stimulate fears, prejudice and scandal, and Baptists, he said, therefore needed to learn to deal with conflict.

These sentiments were reinforced by Tanner. In fact, in 1986 he was reporting that there had been welcome movements of the Spirit in many (although not in all churches), resulting in crowded services and expansion, but that there were serious difficulties in around 30 of the churches—almost 25% of the total number—a 500% increase on the normal state of affairs. It is not surprising then that when Fred Stallard took over the leadership in 1987 he was faced with hurt, suspicions and lack of trust. Although Tanner said that the number of problem churches had by then dropped back to about normal, he warned against arrogance, competitive growth, tension and rumour.

It was obvious that the problems were deep and widespread. The dilemma was that, as Tanner reported in 1984, in many churches worship was freer, relaxed, more personally oriented and they were becoming

more caring and open. However, this welcome renewal, linked in the minds of many with the charismatic movement and the new interest in the Holy Spirit, also brought with it misunderstanding, confusion, conflict and division. A crisis was looming which called for a response from the denominational leadership. Even a conservative like John Llewellyn could not avoid noticing it, and in his 1983 address tried to provide some balance by speaking of 'the living God – active in trinity' and ended by declaring: 'Let us be spirit-filled, God-elected people' so that the evangelistic task could be done. The next year, Dr Les Sands reinforced this by speaking from his professional perspective about 'body' life.



**Rev C.L. Miller, President  
Baptist Union of Qld 1985-86**

But the most overt statement of support for renewal came from Rev. C Louis Miller in 1985 when he devoted his presidential address to 'The Holy Spirit's Work in the Church Today.' A popular leader with a successful pastoral ministry behind him, he had just retired after a leading the rapidly growing Baptist Community Service department for more than 15 years. His siblings were already well involved in charismatic renewal— his sister Thora had been a long time member of Cannon Hill church and his brother Jim had been one the most influential leaders at Holland Park. As his biographer, David McMahon outlines, Miller had his own personal experience as well. As early as 1970 he had spoken at a Baptist Assembly on the topic of the Holy Spirit. A few years later his mind turned towards the topic again his through reading, especially a book by Catherine Marshall. In late 1983, he was exercised again, and soon underwent an experience of the filling of the Spirit which transformed him, and opened the way for his particular emphasis as Union President. Following his year of office, he was deeply involved in dealing with a crisis which was to overtake the denomination. Late in 1987, he was diagnosed was cancer, but as a result of a 'prophecy' received by Rev Reg Own and prayer for healing, went into remission. However, he suffered further ill-health and the cancer reappeared, leading to his death on 30 Sept 1989.

In his 1985 address, he endorsed the view of others that there was 'evidence of the moving of God's Spirit here in Queensland.' He said that it was 'God's will that every Christian be filled with the Spirit'. This filling, he said, was not something automatic or gradual, but people had to 'deliberately seek and receive this blessing by faith' and meet the conditions for its bestowal through repentance and acknowledgment of the Lordship of Christ. It could be repeated many times in a person's life, and would lead to 'a new and wonderful sense of the presence of God, a new love of Jesus, a new experience of prayer and a new power in ministry.' The Spirit's work in renewing the local church, he said, would bring a new reality in worship, a new quality of fellowship through caring for others, sharing one's life and openness to others, and a new acceptance of the ministry of each member through spiritual gifts. The role of home groups was very important in this process, as was the emergence of new leadership styles and pastoral roles. He concluded his address, 'I believe God is wanting to do a new thing in Queensland by moving mightily by his Spirit, in renewing the Church, and bringing revival to the nation.'

This address, with its breadth of vision and clear identification of worship, fellowship and ministry as the key issues, was later regarded by Tanner as a excellent statement of the position held by Baptists. John Tanner also made a vital contribution to the renewal movement during his period as Associate General Superintendent 1982-91. His previous missionary work in the Solomon Islands had enabled him to introduce the powerful spirituality of the Pacific to Queensland Baptists through visits of ministry teams from those areas to churches and conferences. Return visits by Queensland Baptist pastors and lay people reinforced this influence.

**Crises in the mid-1980s—Law Society House**

But still not everyone was convinced, and the Union leadership was under extreme pressure to respond to provide guidance for the churches. But it was pre-occupied with another serious unsettling problem. In 1985 the head lease of Law Society House, the building in Albert St Brisbane in which the Baptist Book Shop was renting space, was purchased by the Baptist Union. It was hoped that this move would

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**Mr J. C. Llewellyn, President  
Baptist Union of Qld 1983-84**

bring in a good income and provide low rent and long-term security for the Book Shop's location. However, what seemed like a sound investment suddenly turned in a potential multi-million dollar disaster when the rental property market suffered a severe decline, and some major tenants left, leaving the Baptist Union without the anticipated income to cover the heavy liabilities of the lease; if unresolved, this situation would financially cripple the work and even the future of the Baptist Union. The problem was largely blamed by many people on the leadership of the Baptist Union, especially the Rev. Brian Jenkins as General Superintendent and Rev. Len Maycock as Associate General Superintendent (Administration); the Executive and Finance Board were also implicated, but it was the salaried staff who bore the brunt of the matter, leading to their sudden dismissal at a Council meeting, then their reinstatement at the Assembly soon after, and finally to their resignations.

What seemed like a hopeless situation was turned around when a substantial lump sum payout was negotiated. To secure the considerable sum required, funds were raised by special appeal, the sale of real estate and from the cash reserves of several departments of the Union. Although the extra financial demands were normalised by the end of 1987, this episode caused a financial setback, but more importantly, severe uncertainty and critical loss of confidence in the organisation and leadership of the Union, not to mention the need for new personnel in key positions, and financial stringency. There was even more unsettlement as a committee appointed to examine the circumstances surrounding the original problem produced a series of reports leading to wide scale restructuring the Union—a process which seemed to continue from that point on for well over a decade.

Brian Jenkins concluded his service as General Superintendent in May 1987 and returned to New Zealand, being replaced by Mr Fred W Stallard, a layman who had been best known as a senior manager in Woolworths Ltd; he had also shot to prominence by providing great impetus for the establishment of 'Mission to Queensland' in the early 1980s. Maycock finished his ministry with the Baptist Union in August 1987 and returned to pastoral work. He was succeeded by former university administrator, Mr Gordon H King, who had been chair of the Executive and Council through the early stages of the Law Society House episode and also treasurer, 1980-83. He would later serve two terms as President, 1991-93.

#### **Crises in the mid-1980s—Charismatic Concerns**

The impact of the Law Society House issue was felt directly at the denominational level, but at the same time, the problems associated with the charismatic movement were being felt in many churches scattered across the state. They were rapidly coming to a head. In fact, in the same letter in which the President, Dr Sands, notified the churches about the Law Society House affair, he also referred to these other problems:

Your Executive has been concerned over the number of difficulties being experienced by our Churches this year. We have been involved pastorally. None of these situations have been simple—they are usually very complex. Quite a few have had, as an element, inability to come to terms theologically and pastorally with issues arising from what is known as the 'Charismatic movement'. It has led to heartache and disruption for some. This has been heavy upon the hearts of Executive Members and, no doubt, others too. It led to the decision to look at the theological and pastoral issues involved.

It had been more than ten years since the Baptist Union leadership had given any specific public guidance on the charismatic or neo-Pentecostal movement and the problems it was causing. Now the pressure had become so strong that it was necessary, despite being embroiled in the Law Society House affair, to deal with it. The catalyst was a letter written in August 1985 to the Executive from a pastor, Rev. J D Mills of Beenleigh, seeking advice and action.

To start with, in October and November 1985 Jenkins and the Executive tried to help by arranging sepa-

### AN OPEN LETTER TO THE BAPTISTS OF QUEENSLAND

Within our Baptist Family of Churches in Queensland over recent years there has emerged a diversity of beliefs and practices particularly in relation to the Pentecostal and Charismatic movements. In an attempt to assist churches and individuals who are grappling with various aspects of these complex issues, the Executive of the Baptist Union of Queensland tenders the following statement:

1. The Executive affirms the need to make renewal a priority. The New Testament says that renewal is rooted in our salvation (2 Cor.5:17) and should be part of our daily experience (2 Cor.4:16). Renewal should characterise the whole of our lives, including our minds (Rom.12:2), our attitudes and deeds (Col. 3:5-10), and should keep us fresh in our relationship with Christ (Col. 3:1-4). Renewal will be expressed in different ways with different individuals. What we should beware of is a traditionalism without renewal which hardens into formalism, and an exuberance without spiritual reality which degenerates into froth. Our emphasis must be on a daily infilling with the Holy Spirit evidenced by holiness of life and spiritual buoyancy.
2. The Executive affirms the validity of varying forms of worship. In an increasingly complex Australian society no one pattern of worship will satisfy everyone's needs. We must therefore recognize the value and validity of patterns of worship adopted by different Baptist churches. This is not to say that any form of worship will do. 1 Cor. 14 directs that, whatever the form of worship, it should be God-honouring (v.25), up-building (v.26), orderly and unifying (w.33, 40). When members of the one church are seeking different styles of worship there should be a readiness to compromise in order to maintain unity in the fellowship.
3. The Executive affirms the Biblical Principles of Liberty and Love. Baptists should exhibit tolerance and love to fellow Baptists. A spirit of tolerance will restrain a person from quickly labelling others and from becoming suspicious of them because they raise or do not raise their hands in worship, do or do not talk of the infilling or baptism of the Spirit, do or do not prefer a traditional form of worship, and so on. An attitude of love will ensure that people are not frozen out or kept on the fringes of the fellowship. Where strong differences of opinion emerge over theology or practice, the issues should be dealt with lovingly and openly with both sides striving to maintain the unity of the fellowship. If the differences still remain, the minority group should feel free to part company and seek a fellowship conducive to their convictions.
4. The Executive affirms the need to maintain Baptist distinctives. Each denomination or religious group holds certain beliefs and practices which are characteristic of them. Although every individual belonging to a group may not hold to every characteristic of that body, nonetheless, certain beliefs and practices become typical of each group. Some of the characteristics of the Pentecostal and Charismatic Churches are: Baptism by the Holy Spirit as an experience after conversion; speaking in tongues as evidence of that baptism; "slaying in the Spirit"; the right of every believer to physical healing as part of the atonement; the doctrine of prosperity; emphasis on signs and wonders; authoritative leadership strongly invested in a few individuals. These are not Queensland Baptist distinctives, and if a person finds himself largely in agreement with these beliefs and practices then he has effectively ceased to be a Baptist regardless of what he may call himself. Rather, Baptist distinctives include an emphasis on: The baptism of the Holy Spirit at conversion; the infilling of the Holy Spirit as a daily experience; the fruit of the Spirit (Gal. 5:22-23) as the evidence of the infilling of the Spirit; a warm but not excessively emotional content in worship; the subjugation of individual experience to the Word of God; the centrality of preaching and exposition; the sovereignty of God in healing; congregational government.

Brothers and sisters, "if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ" (2 Pet.1:8).

rate meetings of pastors supporting and opposing the movement to clarify where Baptists stood. But this venture had mixed results, creating misunderstanding while not pleasing either side—in fact, exacerbating tension in some quarters by polarising the situation dramatically. At least, it underlined in the minds of those involved how divisive the Charismatic movement's presence amongst Baptists was, and the difficulty in coming to terms with it.

Following on from this debacle, the Executive worked on producing a statement and a set of papers which it hoped would provide a way forward. Finally, in April 1986, the Executive issued a 29 page booklet containing the official statement followed by three supporting papers. The papers were unsigned, but one on biblical perspectives was written by the former college principal, Dr E Gibson (who had written his doctoral thesis on the topic of the Holy Spirit), Rev R E Conwell wrote on pastoral concerns and the final one, on relationships, was by former missionary and later President, Mr Charles Horne.

The official statement was published in *The Queensland Baptist* and circulated to the churches (see page 7). It called for mutual respect and frank discussion with a view to better understanding between the different groups. It acknowledged the need for renewal, diversity of practice, liberty of belief and a spirit of love. Yet it clearly defined the official position of the Baptist Union Executive on controversial topics relating to the Holy Spirit. The paper on biblical teaching (following similar lines to the author's 1973 QB article—see earlier in this series) tackled traditional Pentecostalism, advancing the view that speaking in tongues was, if anything, a ministry gift associated with evangelism and building up of the quality of church life, not an emotional post-conversion experience connected with the baptism of the Spirit. This meant that it could in no way be considered essential to the 'full gospel.'

The paper giving guidance on pastoral practice from the 'conservative evangelical tradition' declared that Baptists should not give in to 'minority interested parties, who see the new "charismatic" emphases as being essential to the growth and stability of present day Baptist churches.' It questioned the doctrinal justification for typical Pentecostal and charismatic practices such as slaying in the Spirit, healing in the atonement, repetitious singing generating emotional dynamics and the place of 'signs and wonders' in evangelism. It conceded that 'legalistic' attitudes and a 'stuffy' atmosphere in existing churches did contribute to the growth of the charismatic movement, and recommended against dogmatic doctrinal judgements. Instead, it claimed that good biblical preaching and consistent pastoral visitation would produce mature Christian faith and life in the context of the 'devastating divisive' influences from the charismatic movement. A true work of the Spirit in the lives and pastors and churches would bring holiness and spiritual growth, rather than the elitist, unethical behaviour which often seemed to appear. God could even bring healing, it said, but only within his own sovereign purposes and not at the demand of his people.

This paper was clear that Baptist pastors should show loyalty to the denomination and maintain its unity by not promulgating contrary views, and that people who had adopted Pentecostal beliefs should, as a matter of integrity, not undermine Baptist churches, but find other places in which to worship and serve.

The booklet was, as usual for Baptist Union statements of this kind, one that was issued for guidance only and had no legislative power. It helped to deal with one of the main difficulties—confusion over terminology—by defining unacceptable charismatic and Pentecostal characteristics. However, it could not do much about the problem of inaccurate, misleading, even erroneous or malicious claims and counter-claims of false teaching, anti-biblical practices and destructive attitudes which were often levelled against churches and pastors on both sides of the question. More importantly, it failed to respond sympathetically to the mood for renewal that was so widely evident, but merely endorsed traditional evangelical teaching on the ministry of the Spirit in regeneration and empowerment for life and ministry.

Whatever the actual situation was, virtually no one thought of themselves as 'Pentecostal' in as defined by the document, but only as moderate Spirit-filled people. So it left the way open for a continuation and even development of their current practices and attitudes. This resulted in a further expansion of charismatic interests in many parts of the denomination during the following period of time, until at length other ideas about church life captured the attention of Baptists in Queensland, and the movement ran out of momentum. This trend was exacerbated by an increasing polarisation of Pentecostalism due to excesses which characterised the movement at large and led to it being discredited, or at least by-passed, in the minds of many.

To be continued